

HOW CARDINALS ELECT NEW POPE

Secret Session of Prelates Is Held Nine Days After the Death of Pope Pius X.

TAKES A TWO-THIRDS VOTE

Four Ballots May Be Taken in a Day When Choice Requires So Many to Elect.

The conclave of cardinals which will elect the new pope will meet in the vatican nine days after the death of Pope Pius X. The conclave gets its name from the fact that the cardinals are locked up in "conclave" in a room in the vatican, shut off from all communication with the outside world.

The election of the pope's successor will be facilitated by certain important changes in the manner of holding elections which he himself introduced. The votes of Austria, Germany, Italy, Spain and France have been abolished. Changes Old Method.

For many centuries up to 1909 the rule permitted any cardinal to change his vote, if, after the ballots had been counted, it was found that no candidate had received the required two-thirds vote. Many popes have been elected in this way. Pope Pius X abolished this ancient method. In order not to occasion undue delay, however, he changed the rule with reference to balloting. Formerly the cardinals were permitted to cast only two ballots a day, one in the morning after mass and the other in the evening. Now the rule provides for the casting of four ballots a day, two in the morning and two in the evening.

Prior to the summoning of the conclave, by message from Rome, the ceremony of declaring Pope Pius X officially dead will take place. The camerlengo of the vatican will enter the room where the dead pontiff lies. In his hand the camerlengo will have a little silver hammer. With this he will strike the forehead of the dead man three times, calling at each stroke, "Gioseppe Sarro"—not the official title, but the name of the deceased. When Gioseppe Sarro, rigid in death, does not answer, the "ring of the fisherman," the silver ring, will be drawn from his hand and he will then be officially declared dead.

Bell Summons Cardinals.

On the day of the conclave all are summoned from their cells by a bell three times rung and repair to the assembly chamber. From this moment until the result of the voting is announced they have no communication save with the vatican officials. Their clothing and even their food is searched lest they should contain correspondence from friends outside. If by the greatest exercise of leniency a visitor is admitted, he must pass through a grating of iron and in a tone loud enough to be heard by the watchers. After a night of this seclusion the conclave is formally assembled early next afternoon and all repair to the Sistine chapel, where a desk has been provided for each cardinal. In the middle of the hall are six tables and behind these an altar.

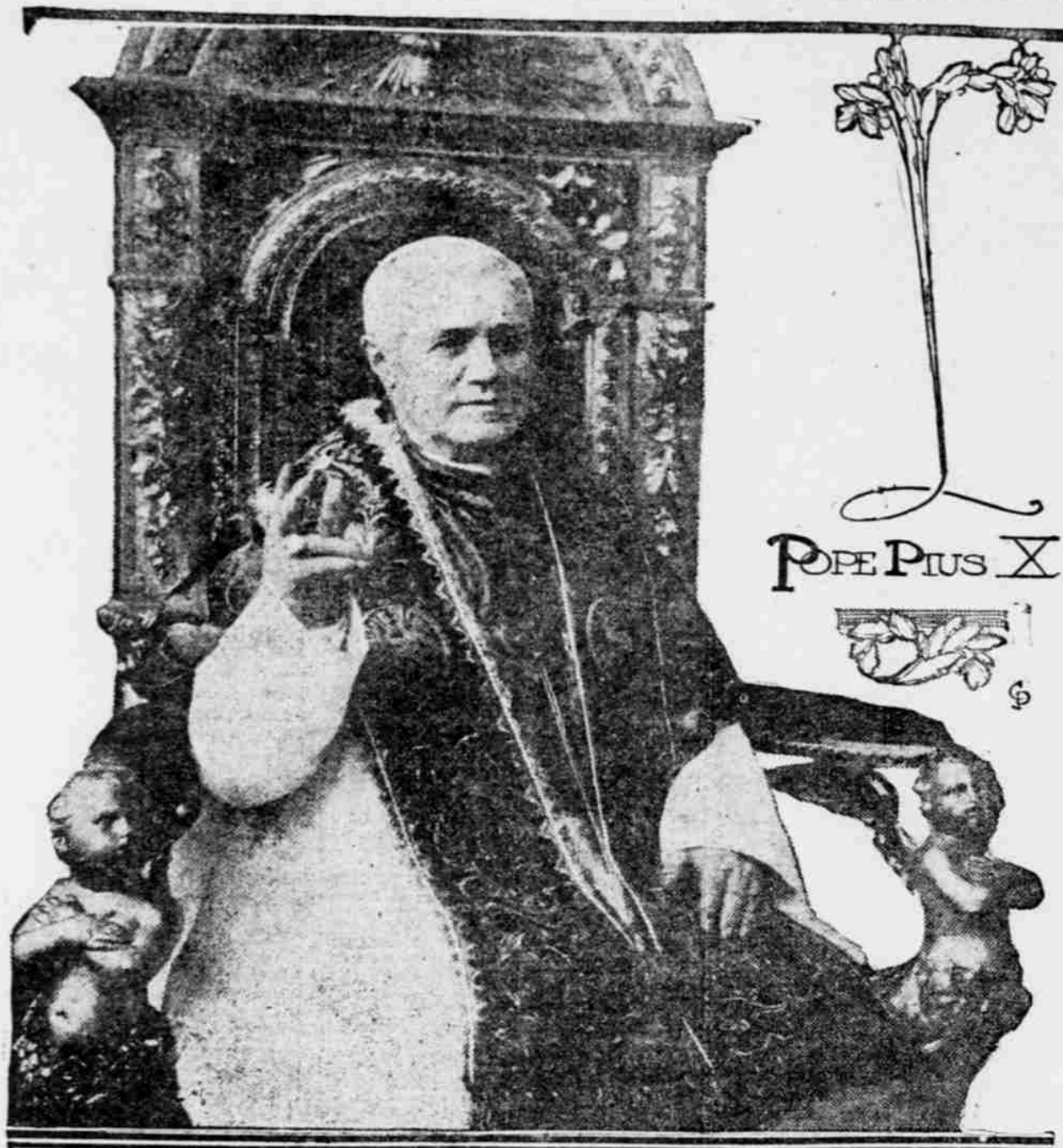
Immediately in front of the altar is a table on which are two chaises for holding the ballots. Before proceeding further a search is made in the chapel to assure the conclave of the fact that none but those entitled to vote are present. Three inspectors of the election are then chosen by ballot. Should any cardinal be so ill that he is unable to leave his dormitory a committee is appointed to visit him and take his vote, which is brought to the conclave sealed and deposited in one of the chaises.

Choice Written on Ticket.

Each cardinal writes on a little tablet in the corner of the chapel the name of the candidate he would elect in the center of the voting ticket. This is of oblong form, prepared according to the directions of the bull of Gregory XV. In the center are the printed words, "Eligo in summum pontificem Romanum Dominum Card." (I Elect Sovereign Pontiff My Lord Cardinal)—after which the voter inscribes the name of the candidate he would elect. At the top of the altar the voter lifts his hand and exhibits the ticket between his thumb and finger. Then he kneels and prays for a moment, after which he takes oath that he is about to elect him who, according to God he thinks ought to be elected. He then puts the ticket on the altar and slips it thence into the chaises, which he covers again. Then he makes another reverence before the altar and returns to his place.

When all have voted in this manner the six tellers examine the papers and proclaim the result. If no cardinal has obtained the required number of votes—two-thirds of the number of cardinals present—the vote is declared void, and the voting papers are burned in a brazier with damp straw; the dense smoke from which issues through a particular chimney visible from out-

POPE PIUS X GIVING HIS BLESSING



POPE PIUS X

side and proclaims to the outer world that no election has taken place.

First to cast his ballot is the dean of the college, who writes the name of his candidate on a slip of paper eight inches in length and four in width. This he folds, and, sealing it at both ends, folds it once more in the middle, and then drops it in one of the two chaises that is nearest his desk. All follow in the order of their rank as members of the college.

Ballots Burned at Close.

Formerly the burning of the ballots closed the session of the day, and the conclave adjourned until evening. At the evening session an opportunity is given to those cardinals representing foreign powers to state whether serious objections may exist to any of the candidates, and which, in the event of that candidate's election as pope, might operate to the disadvantage of the vatican abroad. These objections are duly considered. Twice in the present century have the foreign cardinals successfully opposed the election of leading candidates.

Compromise candidates have several times been taken by general agreement whenever the race between two strong cardinals became so close as to deadlock the college.

Proceeding with the election by ballot, voting is continued on the lines indicated until a choice is reached, and this is made known to the people by the absence of the smoke, for although the ballots, as in the unsuccessful instances, are also burned, smoke is not permitted to escape. When the result is reached it is announced by the ringing of a bell; all the senior cardinals advance to the place occupied by the newly elected pontiff and inquire if he accepts the election.

On receiving his affirmative answer, he is at once saluted by the entire college.

An interval then occurs during which the canopies are removed from the stalls of the cardinals, except that of the newly elected pope, and his holiness retires to robe himself in the pontifical vestments.

Pope Announces Own Name.

On his return the "ring of the fisherman" is placed on his finger by the cardinal camerlengo and the new vicar of Christ gives his first solemn benediction to the members of the sacred college from the steps of the altar. Then, taking his seat on the sedia gestatoria, the pope receives the homage of their eminences and communicates the name which it is his pleasure to assume as pontiff.

The people then flock to St. Peter's to see the pope and receive his blessing, and it is a stirring scene which presents itself.

Until Nicholas II, in 1907, restricted the quality of the electors to the sacred college, popes were elected by both the clergy and the people. More than a century later, in 1179, Alexander III issued a decree making a two-thirds vote of the cardinals necessary for the election of a pope.

There are three orders of cardinals—bishops, priests and deacons. According to a bull of Pope Sixtus V., the whole number or plenum of the college of cardinals does not exceed seventy.

Notice to Coal Dealers.

The board of education invites bids for furnishing coal to the various buildings from September, 1914, to June 1915. Specifications and further information may be obtained at the board rooms, Twenty-first street and Sixth avenue.

Bids to be in the hands of the board by 7:30 p. m. August 25.

(Adv.) S. S. KEMBLE, Clerk.

POPE PIUS DIES EARLY TODAY

(Continued from Page One.)

eran church, where his tomb was erected, is still in St. Peter's, as the late pope feared the transportation might cause disorders. It is believed Pius X chose St. Peter's for his tomb to avoid the possibility of unpleasantness.

Sketch of His Life.

Gioseppe Melchiorre Sarro, known to the world as Pope Pius X, was elected to the pontificate Aug. 4, 1903, and during his occupancy of his exalted office as head of the Roman Catholic church, he was confronted with some of the most momentous problems, religious and governmental, with which the Holy See has had to deal in modern times.

Pope Pius was born on June 2, 1855, at Riese, in the Venetian provinces, the first child of Gian-Battista Sarro, a postman, and his wife Margherita. Gioseppe's early career was influenced by the village priest, who took a liking for the boy, taught him to read and write and drummed into the youthful head the rudiments of Latin. At the age of 11 years he entered the seminary at Castelfranco, not far from his birthplace, and for four years thereafter he tramped to school, usually barefooted, until he reached the outskirts of the village, where he would slip on his shoes to keep up appearance.

From Castelfranco he passed in 1870 to the seminary at Padua, and in 1873, at the age of 18, was ordained priest and took up his studies at Tombolo. In 1877 he had his first parish of importance, that of Salzano, where he remained for 11 years. In addition to his ecclesiastical duties Father Sarro contributed largely to the support of his mother and sisters, who found life a hard struggle, especially in the winter.

Eloquence Won Fame.

His eloquence led to his being called at the age of 40 to Treviso as chancellor of the diocese, and shortly after he was appointed professor of theology



ROOM IN WHICH POPE PIUS WAS BORN.

in the seminary. Nine years of strenuous work followed, crowned, in 1884, by his assuming the mitre as bishop of Mantua.

Leo XIII conferred upon Bishop Sarro the title of "Roman Count," and in the consistory of June, 1898, created him cardinal, giving him the Roman church of San Bernardo from which to take his title. He was so poor that he was unable to pay the fees connected with the acceptance of the new dignity, but some of his admirers came forward and provided him with the necessary funds.

Creating him cardinal, Leo XIII appointed him also patriarch of Venice, but he did not leave Mantua until a year later, owing to conflict between the Italian government and the Holy See, over the right of the house of

Savoy to be consulted before the appointment of a patriarch, the government having inherited the rights of the republic of Venice. The dispute was cut short by King Humbert also appointing Cardinal Sarro as patriarch of Venice.

The patriarch's relations with the house of Savoy were always most cordial. Every time that their majesties or the princes visited Venice he paid them a visit and presented his homage. He was one of Queen Margherita's confessors, and only a few months before the death of Leo XIII he was next the Count of Turin in public, when he (the patriarch) blessed the foundation stone of the new Campanile in Piazza San Marco. He was the candidate of Leo XIII, as his successor, but he so little realized the future that when he left Venice, in July, 1903, for the conclave in Rome, he bought a return ticket.

At First Refused.

In the conclave the struggle was for and against Cardinal Rampolla, Leo XIII's secretary of state, whose chances were lost when Cardinal Puzos pronounced the veto of Austria against him, which veto was supposed to represent the triple alliance. Then, needing a "compromise" pope, all eyes turned to Cardinal Sarro, who at first refused, but was afterward induced to accept the high position, being elected almost unanimously on August 4, assuming the title of:

Pope Pius X. Bishop of Rome and Vicar of Jesus Christ, successor of St. Peter, Prince of the Apostles, supreme pontiff of the Universal church, patriarch of the west, primate of Italy; archbishop and metropolitan of the Roman province and sovereign of the temporal dominions of the Holy Roman church.

The pontificate of Pope Pius X. was characterized by that spirit of modesty which never abandoned him and by that strong religious feeling which made him choose as motto, "To restore everything to Christ." The day after his coronation he was asked to give orders for his private apartment in the vatican, and while he urged the young Monsignore Merry del Val, his pro secretary of state, to occupy the gorgeous Borgia apartment, he himself chose four small rooms in the low-ceilinged suite above the state apartment of the pontiff, which under Leo XIII had been occupied by his private secretary, Monsignore Angeli.

Pius X desired to give himself up entirely to his work. In so doing he did not spare any fatigue, and giving audiences, admitting people to large receptions, celebrating masses, preaching, giving communion, reached such a point of exhaustion that while in the exercise of his priestly function in the Pauline chapel, crowded with people, he fainted, and thus started that report which pursued him ever after—that he was liable to fainting fits, which was quite untrue, as that was the only occasion on which he suffered in that way, and it was entirely due to the heat and the vitiated air of the chapel.

Refused to Be Isolated.

That was the first opportunity for the officials of the vatican to step in, and on the pretext of protecting the pope's health, attempt gradually to isolate him from the world. However, they were not always successful. One of the yearly American pilgrimages had left the United States at the beginning of July, 1903. On their way to Europe Leo XIII, who should have received them, died, so that they were in Rome during the conclave, and the day on which Pius X was elected and descended into St. Peter's to give his first benediction they were in the Basilica, with two American flags waving above the immense crowd assembled there. Some days after the same

KAISER TO DEFY JAPAN'S APPEAL

Germany Is Expected to Refuse Request to Evacuate Her Port of Kiao-Chau.

Washington, Aug. 20.—There is little doubt in official and diplomatic Washington that Germany will reject the Japanese ultimatum to evacuate Kiao-chau.

It has been suggested in various circles that to checkmate the Japanese Emperor William will cancel the lease he has on this territory, return it to China and intern his ships and men in accordance with international law.

The emperor is not expected to take any such course. Before the war began he realized his forces would be attacked at every point. He prepared for it with the most elaborate fortifications at Kiao-chau. The garrison there, consisting of 5,000 men, ought to hold Kiao-chau for a year, the same length of time, practically, that the Russians held Port Arthur. If peace comes within that time Germany still will be in possession of Kiao-chau, and it will be outside of the discussion of terms.

So the emperor, instead of transferring Kiao-chau back to China, it is believed, will defy the Japanese, and at the same time issue a statement denouncing the "unholy alliance" of the white and yellow races. The Japanese are preparing in expectation of such action and will strike at noon on Sunday.

Only three and a half days remain for the German answer to the Japanese ultimatum. It has not yet been received. It is known, however, that Berlin has received the document, and that the kaiser and his advisers are considering carefully the course they will pursue.

Perhaps the kaiser may not take into his calculations the fact that the Japanese will insist that he and his forces must retire from Kiao-chau, whatever the outcome of the war. Under the terms of the Anglo-Japanese treaty of alliance neither party to that instrument can make peace without the consent of the other. Japan feels that Germany at Kiao-chau constitutes a distinct menace.

The opportunity for attack is too good for her to put aside, so one of the conditions of peace unquestionably will be the withdrawal of Germany from Kiao-chau.

The transfer of Kiao-chau to China at this time would not keep Japan out of the war. Under the announcement made, part of Japan's duty will be to aid in sweeping German and Austrian ships from the Pacific. It is expected, therefore, that Japanese and German men of war will come into conflict. In this case there will be war between Germany and Japan.

In the meantime it is a matter of satisfaction to the president and the remainder of the administration that Japan is showing in every way she can that it is her intention to respect the integrity of China and the preservation of the "open door" in that empire. This is a distinct gain for peace, and as such is greatly appreciated by the government here.

American pilgrimage was in the vatican gardens when suddenly, the work of the officials having already begun, they were ordered away as the pope was seen approaching. With true American determination they objected that they did not want to leave. Pius X, who understood something of what was going on, inquired and Cardinal Gibbons, who was among those who accompanied them, explained that it was a pilgrimage of his countrymen who desired to pay homage to the holy father. They had asked for an audience and were waiting for the appointed day. The pontiff immediately said there was no necessity to wait, and he would receive the Americans at once in the adjoining Museum Lapidarium. Thus Pius X received the



LEAVING VENICE THE LAST TIME.

first pilgrimage of his pontificate, held in his hands and blessed the two American flags which are still preserved, one in Rome and one in New York.

Pius X did not intend to change the substance of the policy which his two predecessors had followed towards Italy. His protests against the loss of the temporal power, however, lost the vehemence and bitterness which formerly characterized them.

One of Pope Pius' undertakings will leave an important mark in the history of the papacy—the codification of the ecclesiastical law. He entrusted the work to an illustrious scholar in canon law, Mgr. Pietro Gasparri, on whom he conferred the red hat in December, 1907. Another epoch-making task was that of the revision of the vulgar, which he confided to Father Francis Aidan Gasquet, abbot-president of the English Benedictine congregation so well known as a learned historian.

Restored Discipline.

Pius X was determined to restore

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CHINAMAN MAY WEAR A QUEUE

But Cabinet Ministers' Edict Requests Them Not to Return to Old Custom.

Peking.—The minister of the interior of China, Mr. Chu Chi-chin has issued a "request" to the people of North China to cut off their queues. Although the government desires to relegate "the badge of servitude" under the Manchu dynasty, together with other outworn customs to the dead past, it is showing commendable patience in the endeavor to respect the personal liberty and the constitutional rights of the citizen.

It was first proposed that the cutting of queues should be made obligatory throughout the republic. A plan to tax persons wearing queues was also devised to discourage the custom, but after due consideration of the rights of a people in a free country and of traditions rooted by nearly four centuries of habit and thought, the government modified the order and the mandate has been issued as a request.

Few outside of China appreciate the part the queue may play in national politics. The queue was denounced by the revolutionists from the outset of their operations as a token of Manchu bondage. In many parts of South and Central China the queue has entirely disappeared, and any Chinese who appeared in public wearing it takes the risk of being compelled to submit to its removal. The official class, from the president down to the lowest grades have all dispensed with the queue, but many of the people in North China still wear it.

One of the first acts of the Manchu dynasty was to compel the Chinese to have their heads in recognition of Tartar authority. Thus the queue, in A. D. 1644, had its inception as a badge of servitude.

President Yuan Shih-Kai and his associates have wisely refrained from offending those who are steeped in the old traditions, and the justification for issuing a "request" rather than an "order" that queues be removed is firmly fortified behind the very principles of constitutional and personal liberty for which the reformers fought and overturned the old imperial government. The impatient reformers, therefore, cannot with any show of reason object to the government's policy as regards the traditions of North China. At the same time the sagacity and the foresight shown in the matter will probably remove any danger of the question ever assuming grave importance, and the wearing of queues or not wearing them will settle itself as the new republic grows older and younger generations supplant the present.

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